COWLEY

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. VIII SUMMER, 1935 NO. 30

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Cowley

A Quarterly Magazine

of Subjects Missionary and Religious

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Office of Publication

980 Memorial Drive, Cambridge, Mass.

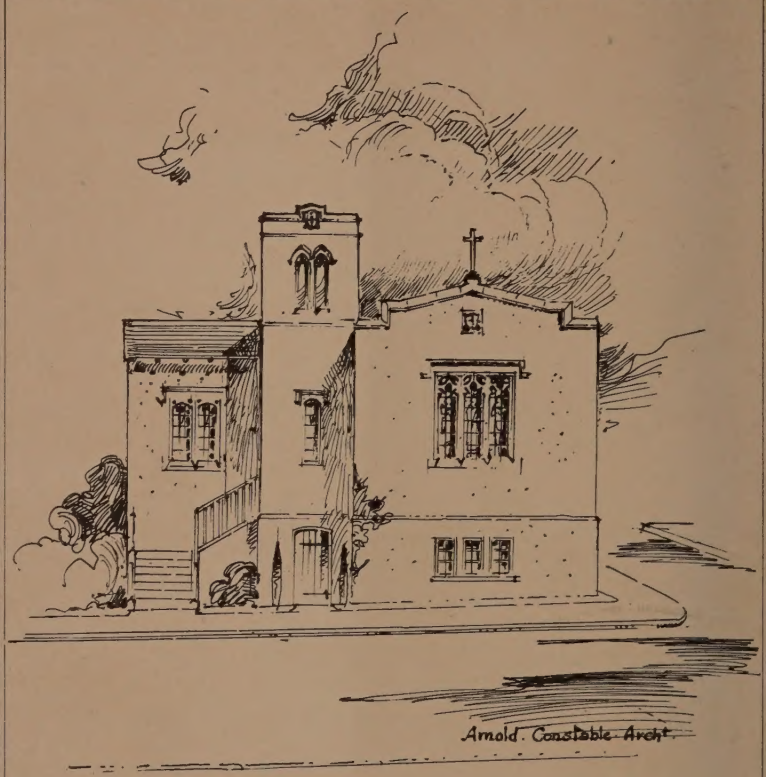
SUBSCRIPTIONS: $1 per year. Single copies 25 cents.
Subscribers are benefactors of the Society of
St John the Evangelist

On sale at

Old Corner Book Store, Bromfield Street, & Church of
St John the Evangelist, Boston

Edwin S. Gorham, Inc., 18 West 45th Street, & Church
of St Mary the Virgin, New York City

Georgia L. Bender, Room 348, Bellevue-Stratford Hotel, Philadelphia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PROPOSED CHAPEL
ST CYPRIAN'S MISSION, SAN FRANCISCO

Cowley

A QUARTERLY MAGAZINE

of Subjects Missionary and Religious

Published by the American Congregation of the Society of St John the Evangelist

Vol. VIII Summer, 1935 No. 30

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Contemplative Prayer

A FEW SIMPLE RULES

THE signs which indicate that meditation is to be given up,* and a different kind of prayer substituted, are described by St John of the Cross in three places. First, in the *Ascent of Mount Carmel,* Bk II., ch. 13 (impossibility of meditating, no pleasure in using the imagination, delight in being alone and waiting lovingly upon God); next, in the *Obscure Night,* Bk I., ch. 9 (dryness, without comfort either in God or in creatures, painful anxiety as to fervour, inability to meditate); and lastly, more shortly, but with more explicit directions as to conduct in this state, in the long digression in the IIId Stanza of the *Living Flame of Love,* §§ 34 foll.

But many persons pass long years in this dark night, when they cannot meditate, and yet are afraid to contemplate; and the signs may be less easy to recognise. They have tried methods, one after another, they have tried reading and pondering, and then reading again (a good way of keeping off distractions); alas, perhaps they have almost given up mental prayer in despair. They find it hard to believe that they are in the mystical "obscure night." They do not feel urged by a frequent thought of God, nor do they dare to say that they have a disgust of creatures. On the contrary, they have found the spiritual life so dry that they have felt thrown upon creatures for consolation: they have often taken refuge in distractions which are not sinful, because recollectedness seems impossible. They have imagined themselves to be going back, because they have no devotion, no "feelings;" and perhaps they are really going back, since they have not learnt the right path forward.

But they have the essential marks of the "obscure night," for they cannot meditate—it is a physical impossibility. (When they attempt it, either they cannot even fix their thoughts on the subject at all, or else they fall into distractions at once, in spite

* Under the head of "meditation" is included not only strict and formal meditation according to the method of St Ignatius or any other regular method, but all thinking out of some particular subject, representation of mysteries to the imagination, pious considerations, etc.

of themselves.) Nor do they wish to meditate. They are as able to think out a subject, to work out a sermon, as any one else is; but they feel that such considerations are not prayer. They want to unite themselves with God, not to reason about what He has done for them or what they have done for Him. This they can do at any time, and all day long. They can examine themselves and make good resolutions, they can think of the mysteries of Christ's Life and Death, of the words of Holy Scripture, or Heaven and Hell; but when they come to prayer, all this vanishes; they feel that if they think, they put themselves out of prayer; they do not want thoughts about God, but God.

The rules to be observed by those who find themselves in this state—and it is the ordinary state of most of those who belong to a contemplative order—are extremely simple. St John of the Cross has explained them in the passages which immediately follow those to which I have referred above. But a few notes, founded on his teaching and also on the experience of a number of people, will possibly be useful.

(1) All those who find it impossible to meditate, not from laziness or lukewarmness, and find they cannot fix their thoughts on a subject, or understand the meaning of the words unless they cease to feel that they are praying, are meant to cease *all thinking,* and only make acts of the will.

(2) There is sometimes a period when meditation is sometimes possible, sometimes not. In this case use meditation whenever it is possible. This state will not last long.

(3) Reading a little, or one minute's consideration of some fresh truth, or a few prayers, may be very useful to help recollection at the beginning of prayer. But they are not necessary.

(4) *Let the acts come.* Do not force them. They ought *not* to be *fervent,* excited, anxious, but calm, simple, unmeaning, unfelt. Otherwise there is danger of our sensitive nature and emotion getting mixed up with the prayer. There are to be no feelings. We are not to know what we mean. To some, God may some day give more definite knowledge and love;

but I speak to beginners. Let us be thankful if we are like this for no more than twenty years.

(5) The acts will tend to be *always the same.* The first stage is usually (I think): "I am a miserable sinner: have mercy on me," or something to this effect. But the *principal* stage consists of this: "O God, I want Thee, and I do not want anything else." This is *the essence of pure contemplative prayer,* until the presence of God becomes vivid. (Then it *may* change, and praise or exultation may be the chief or sole act. But I imagine there is no rule.)

(6) For those who are able to practise this prayer, and who feel this *want of God,* interior mortification becomes as easy as it was before difficult. Any wilful immortification or imperfection stops prayer at once, until it is repudiated.

(7) The time of prayer is passed in the act of wanting God. It is an idiotic state, and feels like the completest *waste of time,* until it gradually becomes more vivid. The strangest phenomenon is when we begin to wonder whether we mean anything at all, and if we are addressing any one, or merely repeating mechanically a formula we do not mean. The word *God* seems to mean nothing. If we feel this curious and paradoxical condition, we are starting on the right road, and we must beware of trying to think what God is and what He has done for us, etc.; or what we are before Him, etc., because this takes us out of prayer and spoils God's work, as St John of the Cross says. Probably this is what St Anthony meant, when he said that *no one is praying really* if he knows what he is and what God is. The saying is often referred to ecstatic prayer: but this seems to rob the words of all interest. St Anthony must have meant the lowest kind of contemplative prayer, for he cannot have excluded all forms of ecstasy from true prayer.

(8) Progress may perhaps be seen when the acts are less frequent and we are conscious of one continued act rather than its repetition.

(9) Distractions are of two kinds: (a) the ordinary distractions, such as one has in meditation, which take one right away; and (b) the harmless wanderings of the *imagination alone,*

while the intellect is (to all appearances) idle and empty, and the will is fixed on God. These are quite harmless.

(10) When these latter distractions remain all the time, the prayer is just as good, often much better. The will remains united; yet we feel utterly dissatisfied and humbled.

(11) But we come away *wanting nothing but God.*

(12) The real value of prayer can be securely estimated by its effect on the rest of the day. It ought to produce very definite results:

(a) A desire for the *Will of God* exactly corresponding to the irrational and unmeaning craving for God which went on in prayer.

(b) The cessation of multiple resolutions. We used to make and remake our resolutions, never keeping them for long. Now we only make one, to do and suffer God's Will—and we keep all our old ones, or rather, they seem to keep themselves without any trouble on our part.

(c) Hence we have arrived at simplicity: all our spiritual life is unified into the one desire of union with God and His Will. It is for this union that we were made, and we have found a loadstone which draws us.

(13) As to progress in knowledge:

(i) With some people there is *no* knowledge of God or of His nearness, only a blind certainty that He knows our want. We cannot *think* of His being present, for thinking stops prayer.

(ii) But others have a vague undefinable knowledge that God is there. This should be preserved all day, as far as possible, by those who feel it. It grows more and more definite and yet remains just as indefinite: that is to say, the soul becomes more and more definitely conscious of being in the presence of Something undefinable, yet above all things desirable, without any the more arriving at being able to think about it or speak about it—more and more conscious of its own nothingness before God, without knowing how—more and more convinced of the nothingness of creatures, without reasoning on the subject.

(iii) Again, there are *flashes of the infinite*—(it is difficult to find an expression for this) when for an instant a conception passes, like lightning, of reality, eternity, etc. These leave an impression that the world is dust and ashes. The effect must be carefully preserved outside the time of prayer. Some people are more liable to these perceptions than others are. In some people they are habitual, and the less valued for this; and they do not produce the fruit in conduct that they ought.

(iv) In the developed "prayer of quiet" the soul does know that God is there. The pleasurable feelings of which St Theresa speaks do not seem to be essential to the prayer of quiet. But when they are there, the soul may either be urged by them to more vehement desire, or be satisfied, and rather praise than pray.

(14) It is worth noting that Praise is in itself more perfect than simply "wanting" God; for the latter is rather hope than charity. Praise is the occupation of heaven, when the desire is fully satisfied. Even on earth, to give glory to God is the whole duty of the creature. But to desire God is right, for man must desire in this world, where he cannot be satisfied with creatures, and where he cannot fully attain to God. This is the virtue of hope—the most practical of virtues in this world, the virtue which most obtains for us an increase of charity. And the "want of God" includes charity; for God is not only desired as our own good, but as being in Himself infinite goodness; and this desire of Him is in itself a praise of Him for being what He is.

(15) Outside the time of prayer:

(a) Meditation must never be dropped. It need not be elaborate consideration, but a mere glance at the mysteries of our Lord, especially of the Passion. Most people will find it very easy and helpful to make the Stations of the Cross in private.

(b) Similarly, examination of conscience becomes automatic so long as contemplative prayer is kept up. Good resolutions make themselves.

(c) Imperfections and even sins are such a help to that humility which is the condition of prayer, that they seem almost a help rather than a hindrance. To feel utterly crushed and annihilated, incapable of any good, wholly dependent on God's undeserved and infinite mercy, is the best and only preparation for prayer. It means an entire confidence, an exultation in being nothing because God is all, which brings the only peace which is true peace.

(d) A little practice makes it possible to meditate a little (or at least to retain the thought of some mystery or some great truth) without losing prayer, i.e. the consciousness of God. But this should not be indulged in during prayer time, as it is a half-and-half state, which produces far less effect in the soul than pure prayer does, in which there is no thought.

(e) Every kind of self-indulgence, or fully wilful imperfection (that is, doing what God asks us not to do), makes prayer impossible until it is disowned. For contemplative prayer implies a state of wanting God and wanting God's Will (which is the same thing) wholly and entirely.

(f) But it does not follow that the beginner is to be expected to show at all a high degree of perfection. God does not show the soul all its faults nor all it has eventually to give up. It gives up something, and in time He will ask more. Meanwhile it has faults which are obvious enough to others, though probably not to itself.

A few hints may be added about the prayer itself.

(i) Beginners want to be alone or in the dark. Practice makes this less necessary. But it is rare that a contemplative is independent of externals. It is easier to be recollected when there is no noise, no distraction. The imagination has to be kept quiet. It is generally easiest to pray before the Blessed Sacrament. The night is a good time. The early morning is perhaps the best of all.

(ii) The simplest way of making an act of attention to God, though without thinking of Him, is by an act of inattention to everything else. This is the same act that one makes when one tries to go to sleep.

(iii) As distractions, when involuntary, do not spoil our prayer, and when merely of the imagination scarcely even disturb it, we ought to be perfectly satisfied to have them. We are not to be resigned to them, but more—to *will* them; for a contemplative is never to be resigned to God's Will, but to will It. The result of this practice will be to decrease distractions by decreasing worry. If we only want God's Will, there is no room for worry.

(iv) One must accept joyfully and with the whole will exactly the state of prayer which God makes possible for us here and now; we will to have that, and no other. It is just what God wills for us. We should like to be rapt to the third heaven; but we will to be as we are, dry or distracted, or consoled, as God wills. It is just the same out of prayer. We may *wish* for a great many things—for a good dinner, or for more suffering, or the prayer of quiet—without any imperfection, provided these are involuntary wishes. But we *will* only what we have, what God's providence has arranged for us,—only no sin, we repeat, only no imperfection.

JOHN CHAPMAN, O.S.B.

The Rule of our Society

FATHER Trenholme tells us, in his booklet on the Father Founder,* that it was in 1884 that our Holy Rule was given to us. That was eighteen years after the founding of the Society of St John the Evangelist. During this period the Rule was taking shape as, by the inspiration of God, our Founder was led to develop our daily round of work and prayer.

There are some remarkable things about the Rule. In length the Benedictine Rule is half as long again as ours. This is offset by the fact that there is much in the Benedictine Rule that with us is placed in the Statutes and a little that with us is placed in the house rule. In fact, therefore, the Rule of our Society is of about the same length as that of the Benedictines. Very much the same ground is covered in each, and the spirit is very much the same; yet there are few signs of verbal coincidence between the two rules. Father Benson seems to be quite original in the rule he gave us. It is not a copy of older rules, nor is it a revival of any particular rule. The nomenclature used in our Society would lead one to suppose that we are an active order of clergy of the type of some of the modern congregations in the Roman Church. The titles of older monasticism and of the mendicant orders are avoided. We have no abbots, priors, or monasteries in name. Father Superior, Father Assistant, Provincial Superior, Mission House—are our terms. Yet on studying our Rule one finds that, while the more romantic names are avoided, in many cases the reality is there. Our Superior has all authority except in those respects in which the Rule and Statutes have limited that authority. In modern congregations the Superior has only such authority as is definitely given to him by the Rule and Statutes, and the Chapter is the holder of authority in all matters not specially delegated to the Superior. In this respect our Superior is more like an Abbot, except that he is not elected for life. Our Superiors have so far all held office for several terms.

* *Richard Meux Benson.* No. 18 in *The Heroes of the Catholic Revival.* (Catholic Literature Association: London, 1933.)

The title of our Society—Mission Priests of the Society of St John the Evangelist—would lead one to expect that our Rule would deal largely with the life of an active mission priest. Instead of that one finds that only two chapters of the thirty-three in the rule—and those the last, albeit long ones—are devoted to our external work. Our Rule lays the primary emphasis on the development of the spiritual life of the members, and only considers external work as the natural fruit of that life. The first chapters deal in careful detail with the training of members for the Society. After that, the first rule has to do with the cell. Then come chapters on the three vows of poverty, chastity and obedience; the habit; confession and communion. The use of the word *cell* sets the keynote of our life. It is in a real sense to be an enclosed life. The normal place where we are to be found is in the cell. It is probable that the cell is intended as the place of our private prayers, meditation, intercession, etc., rather than the chapel. *When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.** It is curious to find the cell given so prominent a place in the Rule of a Society of Mission Priests.

The life of prayer holds the next place in our Rule. The Divine Office is given the first place in our devotions. The backbone of the Office with us is "those offices which are of obligation upon all priests of the Church of England," that is to say, Matins and Evensong; and in addition to these the Day Hours of the Breviary are to be said. Matins and Evensong are to be said in the Society's church and the other Hours in the house chapel. Matins and Evensong keep us in touch in a spiritual way with the part of the Church Catholic in which our lot is cast. The Day Hours keep us in spiritual touch with the multitude of religious of every communion and age. The next chapters deal with intercession, mental prayer and retreats. It is here that the severity of our Rule is seen. It is doubtful whether any other Society not wholly contemplative enjoins an hour's meditation a day for its members. The number and the

* S. Matt. vi, 6.

length of the times of retreat are also far greater than in most religious communities. Fasting is next provided for, and here again the rule is strict.

Several chapters follow which have to do with the demeanor of the brethren and their relationship to each other. Amongst these is found the rule of silence. In our Society there is a great deal of silence. About eighteen hours out of the twenty-four are normally spent in silence, and the remaining six are hedged about by rules and conditions that provide a very moderate amount of opportunity for conversation. There are many days of complete silence. Yet our silence rule is not a difficult one, for like all else in the Rule it is drawn in straightforward sweeping lines. There is none of the strain of keeping silence for a short time, and then, after having a short period of talking, to relapse into silence again for another short space, and so on. When we go into silence it is for a long period.

Our Rule is not overweighted with little observances such as are so wearing on the nerves and call for such constant attention to details of little importance. There is something very calm and peaceful about the boldness, austerity and starkness of our Rule. The chapter on Missions is the secret of the love that the secular clergy so often have for our Society. The wise provisions of that rule make misunderstandings between secular and religious impossible. The Father Founder had a tremendous respect for the authority of the Church. The principal limit set upon the authority of the Superior is to make sure that each Father can maintain his proper canonical relationship to his Bishop and to the canons, discipline and worship of the part of the Catholic Church to which he belongs. No Bishop who has studied our Rule and Statutes would have any reason to fear that his own proper authority would be infringed by the Society or its Superior.

As the obedience required of the members of the Society to the Church and to the Rule and Superior is very stringent, so is the rule of poverty to be a very strict one. No Father may retain any property for his own use. Private bank accounts,

privy purses, and the like, such as are allowed to members of some communities, are not permitted with us. There is not even a provision for pocket money such as would make possible the purchase of a few minor luxuries such as tobacco, etc. Every gift offered to a Father must, if accepted at all, be accepted in the name of the Community and handed to the Superior. Superiors of branch houses are obliged to make regular reports of expenditures and receipts in detail to the Mother House.

Although we bear the name of Mission Priests, the chief work of the Society is sanctification and prayer. The Divine Office and meditation, the cell and silence, fasting and strict poverty and obedience are the special instruments of that sanctification along with our association with each other. Seeking the sanctification of others is the fruit of the life we live, and shows itself in the outward works of missions, retreats, etc.

We may well value our Holy Rule. It is not the doctrinaire effort of an amateur, nor the effort to revive something that has passed away, but it has the newness and vigour of a fresh inspiration from God and the signs of deep respect for the traditions of the religious life which embodies the accumulated experiences of the past.

R. F. Palmer, S.S.J.E.
Provincial

My Voyage To America

BY A MISSION PRIEST

DING, ding, ding, goes the bell—good bye, good bye, good bye—God bless you all, and the steamship S—— moves quietly off, leaving friends and enemies far behind and carrying on its decks a great crowd of men, women and children, all alike in one common feeling that they are afloat. For eight, ten or twelve days all belong to this one great house. There is one, however, among the passengers who is separated from all by his life and habits and yet a friend to all. It is the Mission Priest. He knows no one on board. All soon know him and see what he is, and then love or hate him—he is a Priest. He is never off duty—he is a Mission Priest.

Such a man had taken his passage on the steamship S— which left Liverpool on Saturday morning in the end of February, 1880. It was bitterly cold, and soon all the passengers were stowing away their baggage in the staterooms and taking stock of their fellow passengers. I am the Mission Priest, and as I go to the stateroom which is allotted to me, I make acquaintance with my companion. Our stateroom is just over the screw. I did not then know anything about screws, but let me warn any passengers in the future to *beware of the screw*. My friend did know and seemed horrified, and at last decamped with some of my baggage to another room, leaving me sole tenant of the room above the screw. We soon met again at dinner. The first dinner is generally very much enjoyed. It gives people something to do which may draw away their minds from friends left behind. One soon wonders who is who and who is what, and why they do what they do. In a few minutes I learned that my neighbor was a barrister going out on a voyage for his health. On my other side is a French Pastor, while opposite to me is a Preacher of the Presbyterian denomination, with a sore throat, and his wife who has evidently *not* got a sore throat. Next to her sits a small man in very sleek broadcloth, whom I afterwards found to be a deacon of Mr S.'s tabernacle in London. I found this out in a curious way, for when he told me that he always went to

the tabernacle of Mr S., I asked him if he had ever heard what Mr S. had said was the difference between an evil spirit and a deacon—namely, that the one, if he was resisted, fled from you, but the other flew at you. The stranger soon proved that Mr S. was right, for he flew at me with the words, "I am a deacon, sir, of Mr S.'s church, and I don't believe he ever said it." He went away angry and looked at me for some days as if he thought that I had intended to injure him, but that was far from my thoughts and intentions. Clang—goes a knife and fork, down goes a plate, and the French Pastor disappears. There is a pause for a minute, then an uncomfortable smile at future prospects. In a short time another goes. The ladies disappear and there is a general longing for the upper deck. My barrister friend and I walk up and down the deck for a long time until it was time for us to go to rest, and I retired to my stateroom to say my office and to sleep, glad to be all alone on my first voyage even though it is "over the screw." There are some very noisy men in the next stateroom, and I am awakened early in the morning by their noise. We have stopped at Queenstown, and as Sunday on board is likely to be very dull, we all resolved to go ashore.

Multitudes of seagulls and of little boats surround the steamer, and both are looking out for what they can get. The boats bring lemons which have been boiled to the largest size, and the Irishmen tell you that "Shure and they're all fresh, just gathered." The steerage passengers buy the most as they are not so eager to go on shore and are not so easily provided with fruit, as we shall see. My barrister friend and I went on shore at Queenstown and looked into the Roman Cathedral which was being built. Crowds were flocking into it in all sorts of costumes. Women formed the mass of the congregation and were in all kinds of dress with handkerchiefs over their heads. They were very civil and made way for us, but we did not stay long and went to the service at the Episcopal Church, where a Bishop was announced as preacher, but a more dull, heartless service could hardly be conceived, and we did not stay for the sermon. On returning to the boat landing we found a crowd of Irish

FELLOW VOYAGERS

women anxious to sell "a bit of St Patrick's own blessed weed," or a bog oak walking stick. They gave me some of the shamrock and asked my blessing in return. Some persons bought lace, and lemons boiled to a prodigious size, but "Shure they were just fresh and larger than nat'ral."

At length we all escaped from these eloquent daughters of Erin and were taken back to the steamship in a tug boat, but we were not able to start for a long time as the tide had carried her head 'round and there was some difficulty in getting her right. Huge ropes were brought and two tugs did their best, but like Samson, the great steamship snapped the ropes, which described a beautiful circle in the air, and fell with the noise of a cannon on the deck. More ropes were brought and the tug of war began again. After two hours of forcible persuasion the steamship gave way to the little tug, and we began to move towards the sea.

The weather was not promising and though most of the passengers went down to dinner a great number soon found a good excuse to return quickly. After dinner we were far enough out to sea for the pilot to leave us. It was getting dark and the pilot boat was just visible in the distance, but a high sea was running and the small boat could hardly come alongside. At last the pilot, after hanging for some time by a rope over the side, dropped into the little boat amid the hearty cheers of the passengers. Then my young friend, the barrister, and I walked up and down the deck for two hours, and talked of law cases that we had known, till it was time for me to go to bed *over the screw*.

There was little sleep that night. The ship tossed and pitched. Mysteriously painful sounds, ghastly and sickening, could be heard on all sides; the sound of the quick sharp bells, feeble cries for stewards, and the heavy dash and roar of a huge wave as it broke over the deck—all these are well known to those who can recall a first night at sea. Next morning, with feeble and staggering steps, clutching at rails and bannisters, I walked up the stairs to go on deck, and met the barrister. We both wished one another "good morning," with a feeble and

trembling voice, and each trying hard to smile said, "How! how! how! do you feel?" The answer was another ghastly smile as we both looked towards the sea.

Very soon, however, the sea air and the walking on deck made us feel better, and one of the crew encouraged us as he looked at us in an amused way and told us to "take air and keep moving," adding, "some stays below and keeps sick all the time." Following his advice we soon began to feel better, and were at last able to go down to breakfast. There were very few in the saloon, and none at our table. The Presbyterian Minister and wife and the deacon and his daughters, and the French Pastor were all "under the weather."

As we walked on deck after breakfast and reached the steerage quarters, a poor man made a signal to me, and told me he came from Oxford and came to our Church some times. This opened a friendship with the steerage passengers, and they invited me to go and see their quarters. It is contrary to rules for a saloon passenger to go into the steerage, but I thought that a Mission Priest had a right to go anywhere—I did not know the rule. The stewards were not very civil, and told me that it was not allowable for me to be there, so I soon determined to get the permission of the captain. The steerage quarters in that ship were horrible. Poor women and children were lying about in heaps, sick, miserable, filthy, wretched and helpless. Those not sick were trying to wait on the others. Men under such conditions are the most helpless creatures. They stood with blank faces and hands in their pockets, and grumbled about everything. Some of them took care of the children on deck, but there was a dullness and despairing appearance about them as if they thought life unworth living. When I asked what I could do for them they looked amazed. What interest could a saloon passenger have in them? The poor fellows said at last that if I could get a little fruit—lemons or oranges—for the women and children they would be ever so grateful. The very thinking for others seemed to make them more bright.

I started on my journey and went among the saloon passengers, describing the wretched condition of the poor women and

children. The hearts and purses of these good people were opened. A kindred feeling of sea sickness made them wondrous kind, but I would not take more than a shilling from each, promising, however, that I would come back if more were needed. A good large sum was soon collected, and with a large basket on my arm I went to the steward and asked for "two hundred oranges." He stared at me, but politely asked "who for?" When I told him "for the steerage passengers," a look of ineffable disgust came over that official's face as he replied, "We don't bring fruit on board for such as them." His answer made me indignant as I thought of the waste I had seen in our part of the ship—oranges just touched and then thrown away—oranges and lemons in abundance, for the rich, but none, even for money, for the poor. I went round and told everyone and asked them to take back their money, as my efforts had been defeated. Everyone seemed sorry for me. Those who had brought fruit on board for themselves gave it to me. This was not a very large quantity and I felt ashamed as I went back to my steerage friends and was obliged to tell them of my failure. It was bright and warm on deck by this time and some of the women had come up. When I told them, they said, "Never mind! it don't matter about us, but could you get the men folk a little tobacco to keep them quiet." This was a happy thought, and now having learned wisdom by experience, I went to the steward and asked for four pounds of tobacco. He did not ask me any questions and probably had heard of the indignation felt among the saloon passengers, as he told me that if I wanted any fruit at any time he would see what he could do, and let me have a few oranges. On my way back I visited the smoking room and told the passengers there of the want of tobacco among the steerage people. At the same time I held open a satchel and some put in tobacco, some gave cigars, and some contributed money. All seemed kind and friendly and generous, and the satchel was filled.

When the men in the steerage saw my great satchel nearly full of tobacco a new light came into their eyes, and they rushed forward to get a share. It was soon distributed, and then there were three cheers for the passengers who had given

it, and those cheers did more to cure the sea sickness than any medicine could have done. This was the beginning of a new era on board. The saloon passengers became interested in the welfare of those in the steerage.

If anyone would like to know it let me give them a cure for sea sickness: Take a little medicine before starting and try to think of others on the voyage, and do all you can for them. In nine cases out of ten sea sickness is due to the fact that people have nothing to do and nothing interesting to think of. Keep on deck and keep a sharp look-out for others and you will not be sick very long.

There was a Japanese youth on board who did not move out of his berth for some days, and was so sick that they asked me to go to see him. He looked almost green and said that he was nearly dead, but when I told him that everyone else was getting well, and that it was glorious on deck, he opened his little square eyes to see if I was joking. Perhaps it would have been better if he had been left in his bed, for when he got up he fell a prey to the horrible gambling on board. This is more common on some ships than others. It is a horrible curse on some lines and ought to be stopped. The young Jap was fleeced, and when I remonstrated, by the request of some of the passengers, with the man who had won all of his money, the wretched man simply said, "Bah! do you think I would associate with him except for his money?" It was of no use to argue with such a man. There was no sense of honour or gentlemanly feeling in him. I could only warn the little Jap.

(*To be continued*)

Saint Cyprian's Mission

AN APPEAL

ABOUT ten years ago, our good friend Father Wallace of St Augustine's Church, Oakland, gathered together a handful of coloured men and women living in San Francisco and organized St Cyprian's Mission. Up to that time these people had been worshipping with varying degrees of welcome—a few here and a few there—in the different parishes of the city. After their organization as a mission, they worshipped as a group wherever they were given a welcome. When they came to the notice of the Fathers of our Society, they were in a sorry plight. For reasons not very well known, they were without a meeting place—literally on the street.

Father Palmer, who was then the Superior of our house in San Francisco and the rector of the Church of the Advent, after talking with the diocesan authorities, in his warm-hearted way invited Father Wallace to bring his flock to our parish hall for their Sunday services. One of the Fathers built them a portable altar. Friends of the Fathers gave a prayer desk and a reading desk. A boy belonging to the parish turned out some wooden candlesticks in his grandfather's furniture shop. One of the members of the mission gave a beautiful altar crucifix. Stations of the Cross were hung on the walls of the hall. The Bible Society furnished the mission with prayer books, and a friend gave a large Bible for the lectern.

Because Father Wallace already had a full-time work at his parish in Oakland across San Francisco Bay and was able to give St Cyprian's only a Sunday afternoon service, he presently resigned, and one of the Fathers at the Church of the Advent was appointed by the bishop to be the vicar of the mission.

From the very start, the mission was provided with a Mass on Sundays, and an afternoon service was continued as long as circumstances justified. Before long a Sunday School was organized. At the end of a year or so, the use of the parish hall was given up, and a nine o'clock Mass for the mission was celebrated in the Church of the Advent each Sunday. There,

ever since, the services have continued without break. In the meantime, the membership of St Cyprian's has grown steadily under the leadership of its several vicars—Fathers Forbes, McDonald and Humphreys—until there are now some seventy-five or eighty members. It has a flourishing Sunday School under the direction of one of the Brothers. There is an active and efficient branch of the Woman's Auxiliary, as well as a guild for young women and one for the men and boys who serve at the altar.

From the beginning of the mission it has been the hope and ambition of these coloured Church people to have their own place of worship in their own district as do the Chinese and Japanese Episcopalians of San Francisco. Towards this goal they have worked steadily. A few years ago they had contributed enough money to buy a piece of land for their proposed church. Then they started a building fund.

The time has now come, with the growth of the mission, to take a forward step. We should like to build a new church, but that would cost at least $12,000. The times being what they are, it seemed more advisable to purchase a house which can be remodelled into a chapel and rooms for mission purposes, and that is what we have done. A corner lot has been acquired in a much more favourable and convenient location than the one first bought. It has two dwelling houses on it—a small cottage which has been rented to tenants as a source of income for the mission, and a double house which will lend itself admirably for remodelling into a large chapel with guild room and sacristies. By extending the chapel part out to the street line and adding a tower and new entrance, the building will have additional seating space and a more churchly appearance. It is the hope of the Fathers and these good people of St Cyprian's to have these alterations and enlargements made during the summer so that by autumn we can move in. To the readers of Cowley and all friends of our Society and of the coloured race, we appeal for help to make this possible and thus provide a place of worship for the negro Church people of San Francisco. For the remodelling of the building and the fitting up and

adornment of the chapel we shall need the sum of $5,000. St Cyprian's people are giving just as much as they are able, but we shall need considerable help from outside. Contributions and pledges for future payment will be gratefully received and acknowledged by the Father Provincial, The Rev. Oliver B. Dale, S.S.J.E., 162 Hickory Street, San Francisco, California, to whom the checks should be made payable. Father Dale will also be glad to know of any persons or parishes having vestments and other church furnishings, not now in use, which they would send us for the mission; or of any who would like to give some special object as a memorial.

Community Notes

THROUGH the kindness of the Superior General at Oxford, our houses have each received a copy of the Father Founder's *Instructions on the Religious Life* (Second Series), which has recently been published by Mowbray's. These Instructions were given by Father Benson during the long summer retreat of the Society in 1874. They were preserved in a considerably fuller form than certain other instructions on the Religious Life given in an earlier retreat and published by the Society in 1927 in a smaller volume than the present one. "They are prized by the Society which has inherited them, and are published in the hope of making others partakers of such teaching, especially souls under the sweet yoke of Christ in the religious state."

We have been informed by the Morehouse Publishing Company, the American representatives of Mowbray's, that they are stocking the book in this country and that copies will be available about July 1st. The price of the book is $1.75.

✠

THE article on Contemplative Prayer which appears in this number of COWLEY was written by the late Abbot Chapman and appeared in *Pax* for August, 1913. It is reprinted here at the suggestion of several persons who have found the article of great help in their own life of prayer.

✠

WE recently found a yellowed copy of a booklet entitled "My Voyage to America"—by a Mission Priest. It is no secret that our beloved Father Field was the author. From beginning to end it is characteristic of him. It has long been out of print and is doubtless unknown to the majority of the Father's friends. We make no apology for reprinting it in COWLEY. The first installment appears in this number.

✠

SEVERAL months ago we called the attention of our readers to the newly formed Retreat Association. Its headquarters are now at the College of Preachers, 3510 Woodley Road, Washington, D. C., and the Rev. Malcolm S. Taylor is the

Secretary. The Father Superior of our Society has recently been elected second Vice-President of the Association, with Father Huntington, O. H. C., as first Vice-President and Bishop Rhinelander as President.

✠

FATHER Burton is now the President of the Catholic Club of New England and the President of the Clerical Association of Massachusetts.

NEW YORK

OUR special observance of the patronal festival went off happily. At first Vespers, Father Williams preached on some of the chief lessons of the feast of St John before the Latin Gate. On the day itself, each of the Fathers celebrated Mass at the high altar in the church, when the prayers of the congregation were asked for the life and work of the Society throughout the world. Many associates and members of the Fellowship of St John came for a corporate communion at the eight o'clock Mass, of which Father Williams was celebrant. As this day and hour was also the regular time for the monthly corporate communion of the New York associates of the Sisters of the Holy Nativity and the associates of the Community of St Mary, the church was well filled with persons interested in and praying for the Religious Life in the American Church.

✠

IN the afternoon, the Fathers and brothers were "at home" from four to six o'clock in St Joseph's hall to welcome our associates and other friends. A large number of those interested in the Society took the opportunity of greeting us and congratulating us on the occasion of our festival. Several of our priest-associates were able to meet with us.

In the evening, another group of friends was present for the lantern lecture given by Brother Morley on the work of the Canadian Province of the Society, including the work of the Sisters of St Margaret at Bracebridge. Brother Morley had collected a large and very interesting number of photographs and maps to show the gradual and steady development of the

work at Bracebridge since the beginning of our foundation there. After the talk an opportunity was given for an offering toward the work of the Society in Canada. Refreshments were served, and a social time was enjoyed. Benediction of the Blessed Sacrament followed in church.

✠

THE Fathers and Brothers are deeply grateful for these expressions of gratitude and loyalty on the part of so many friends in the neighbourhood of New York City. We are led to believe that our life and work in connection with St Mary's House has been greatly blessed, and this observance of our patronal festival gives us fresh encouragement and hope for the future of the life and work of the Society here.

✠

THROUGH the generosity of some kind friends, Father Williams, the Superior of St Mary's House, will be enabled to accompany his parents on a visit to England this summer.

✠

FATHER Otis was in charge of the arrangements for the twenty-fifth anniversary reunion of the Class of 1910 at the General Theological Seminary, on May 21.

✠

FATHER Otis will, as usual, be in residence during July and the first half of August at Keyport, New Jersey, as chaplain of the Summer Home maintained there by the Church of St Mary the Virgin.

✠

FATHER Banner is to be chaplain and instructor at the Senior Young People's Summer Conference of the Diocese of New York at Lake Kanawauke, from June 26 to July 2. He is also again to be on the faculty of the Young People's Conference of the Diocese of Vermont at Burlington, from August 6 to 16.

✠

BROTHER Morley has completed his work at the General Theological Seminary, and has returned to Bracebridge.

SAN FRANCISCO

ON April 24, Wednesday in Easter Week, the Society of the Most Holy Trinity of Ascot Priory in England celebrated the ninetieth anniversary of its foundation and the revival of the Religious Life in the English Church by Dr Edward Bouverie Pusey and Mother Lydia. The Father Superior having written from Cambridge that he desired to have the anniversary noted in each of our Houses, we offered a sung Mass of thanksgiving in the Church of the Advent that morning. Among those present were all of the brethren attached to this House and some of the Sisters of the Community of Saint Saviour.

✠

NEARLY all of our people here are feeling the effects of the depression and are hard pressed for money. Nevertheless, many of them are giving generously to the support of the church and for its special needs. Since Easter we have been able to have the church painted inside and outside, and it looks very fresh and nice. In a way, it was a pity to have to paint the stucco exterior; but it was badly cracked in places and needed waterproofing, and so we have had it painted in a good off-white tint which is particularly appropriate for the Spanish baroque architecture of the church.

✠

WE began our local observance of the patronal festival with a reception and high tea in the parish hall on Sunday evening, May 5. Many of our parishioners and friends came to greet the Fathers and Brothers, passed an enjoyable hour and later assisted at Vespers and Benediction in the church. An interesting feature of the reception was a large collection of photographs displayed for the occasion on the walls of the parish hall. They represented views of our houses and churches in all parts of the Society—the U. S. A., Canada, England, South Africa, India and Japan—and created much interest and comment.

✠

THROUGH the kindness of the owner of the property, the chapel and a room in our former St Joseph's House at Mill Valley

are always available for any other Fathers whenever we wish to get away into the country for a day or two of rest and quiet. A number of parishioners of the Church of the Advent, several of them elderly or shut-in persons, live in or near Mill Valley; and the Father Provincial visits and communicates them each month.

✠

ONCE a month, Father Forbes celebrates Mass and ministers to the Church boys at the Sonoma State Home at Eldridge, California.

✠

FATHER Humphreys is the devoted vicar of St Cyprian's Mission for the coloured people of San Francisco. Elsewhere in this issue, the Father Provincial writes of the special needs of St Cyprian's, and he hopes that his plea for the new church will meet with a generous response from the readers of COWLEY.

BRACEBRIDGE

IN Lent, Father Serson made a missionary journey through Wisconsin and Illinois, addressing various groups of people and preaching a mission. He came back much impressed by the kindness of the Church people in those parts.

✠

FATHER Palmer had the joy of preaching a mission in the parish where he was brought up. It has always been a rather low but good Church parish. The Rector is a sound Churchman and left the missioner absolutely free. The services were very well attended, especially the early ones. The mission was part of the commemoration of the hundredth anniversary of the parish, St John's, Peterborough.

✠

ON his return to Bracebridge, the Father preached a mission in the parish church there. The Brothers had helped the Rector to prepare for the mission by doing a lot of pastoral visiting and holding cottage services in various parts of the town. As

a result there was a full church each evening and a splendid turnout to the Masses each morning. The children's mission was attended by all the Anglican youngsters and also by many children from other religious bodies. It is a great happiness to the Fathers that the people of Bracebridge are so friendly to us.

✠

FATHER Serson has been away preaching missions in North Bay and also at Wolfe Island, near his ancestral home. He was also the preacher at the Church Union service in London, Ontario. The Church Union is making splendid headway. It was organized in 1933 to carry on the work of the Oxford Movement in Canada. London, Ontario, has always had a strong low Church tradition, and it is significant of the change that is coming over Canadian Church life that, outside of Toronto, the strongest branch of the Union is in London.

✠

FATHER Rose has been working hard with the Gregorian Association which has now grown considerably. He goes to Toronto regularly each month to conduct their practices. The work of compiling a new Hymn Book for Canada is under way, and the Fathers' suggestions have been courteously received and their opinion sought on several matters. In our own Church we have been singing more and more of the traditional music. In Holy Week we carried out all the ceremonies and sang Tenebrae. We sing the Mass every Saturday and on most Holy Days. Two of the Brothers act as cantors. We are learning more and more of the proper plainsong melodies of the introits, etc. Each evening we sing Evensong.

✠

ON Holy Saturday, in the course of the ceremonies, seventeen persons were baptized. These are the first fruits of the new Mission of Holy Cross.

✠

FATHER Serson spent Holy Week at St Matthias', Toronto, and Father Palmer at the same time was preaching at noon each day at Holy Trinity, the counterpart in its smaller way

of Trinity, Wall Street, New York. He also gave a children's mission with Father Serson's help at St Simon's and preached there in the evenings.

✠

After Easter, Father Palmer addressed the Diocesan Woman's Auxiliary, a meeting of several hundred women, on the work of the Society of St John the Evangelist, and also conducted their devotional hour. They voted a very generous donation to the Society's work.

✠

Several men have come to us lately to try their vocations. We are hoping that this fall we may be able to make more accommodation by finishing the buildings.

✠

Father Loosemore has taken his first vows. He preached during Holy Week in Montreal and also gave a mission to the boys of Trinity College School earlier in Lent.

✠

Brother Morley has now returned from New York where he has been studying at the General Theological Seminary. He expects to be ordained to the priesthood in August.

✠

Father Hawkes has returned home from Boston where he has been doing chaplain's work for the Sisters of St Margaret. He is now the acting Novice Master during the absence of Father Rose in England. Father Serson is now Assistant Superior and Father Rose is Novice Master.

✠

The Sisters of St Margaret continue their works of mercy in the missions. They have established a clinic to which mothers can bring their children. They are also very active with nursing and sewing circles and pastoral work.

✠

Some aspirants are beginning to come to them, and they have many visitors who come for retreat or quiet.

SISTER Ethelwyn made a tour of several towns in Ontario and was able to interest a number of new friends in the Sisters' work.

TOKYO

AT the request of Bishop Basil of Kobe, who is an associate of our Society, the Father Provincial conducted the priests' retreat for the English staff of the diocese from January 2 to 5.

✠

THE Father Provincial gave the addresses for a Quiet Day for workers and ordinands of the Diocese of Tokyo (Bishop Matsui), on January 24. Our friends report that his addresses were deeply appreciated by the Tokyo clergy.

✠

THE Father Provincial has accepted the appointment as chaplain to the Community of the Epiphany and has been given permission by Bishop Matsui to officiate in the Sisters' chapel.

✠

FATHER Viall preached the Three Hours at St Andrew's Church, Tokyo. This Good Friday service was a union service for the congregations of Holy Trinity (the American Mission) and of St Andrew's (Church of England).

✠

FATHER Sakurai, among other numerous Lenten engagements, conducted a day's Retreat at the Sendai Training School on Ash Wednesday.

✠

ON Wednesdays in Lent, Father Kimura gave a series of sermons at St Barnabas' Church, Tokyo.

✠

FATHER Kimura is working to perfect his translation of Father Longridge's *Ignatian Retreats for Lay People* for publication in Japanese. Father Kimura's book, *A Guide to the Church,* has been very popular, and already over 800 copies have been sold.

FATHER Takeda, who is the chairman of our publications committee, edits the News-Letter which we mimeograph and send to our friends in America, and also *Sushikwai Kiho* (which means the Quarterly of the Religious Society for Men). This is our Japanese magazine in the interests of the Religious Life and is, in a way, comparable to COWLEY.

✠

THE arrival of several aspirants to try their vocation with us is a possibility in the not distant future. We beg your prayers for them and for the whole Community that we may rightly respond to the guidance of the Holy Spirit in the beginning of our work in the Far East.

Notices of Books

THEOLOGICAL OUTLINES. By the Rev. Francis J. Hall, S.T.D. Third edition revised and annotated by the Rev. Frank H. Hallock, S.T.D. (*Milwaukee: Morehouse,* 1933.) Cloth. Pp. xiv+336. $3.

DR Hall's book, *Theological Outlines,* certainly needs no introduction to Anglicans who have any interest in theology. His careful and exact definitions and his rigid adherence to traditional Catholic theology have made his work a standard for all time. It now appears re-edited by Dr Hallock. This is in no sense a "restatement" of doctrine, as the editor has made comparatively few changes in the text, and the majority of these are based on a *corregenda* prepared by the author. This is somewhat regrettable, because the book, in some of its sections, gives the impression that it ignores much of importance that has been done by scholars in the last ten years. This is particularly evident in the sections on Angelology and Eschatology.

The references and bibliographies have been brought up-to-date and are indeed copious, coming from sources as diverse as the *Summa* and the writings of Canon Streeter and Professor Bethune-Baker.

W. H. D.

TOWARD BELIEF. By Hoxie Neale Fairchild. (*New York: The Macmillan Company,* 1935.) Pp. ix+157. $1.75.

THE aim of this attractive spiritual testimony is clearly stated in the author's preface. The book is addressed . . . "to all intelligent persons who have no religion or imagine that they have none, and to believers in search of a firmer foundation for belief. More especially, however, it is addressed to the present generation of college students." It is a "frank and simple account of how one of their professors 'got religion'." He offers "a demonstration of how a train of thought has led one man toward belief. The book is fundamentally a recital of personal experience." . . . "I have dealt with the successive steps of my own progress in religion as general problems which each reader may consider for himself."

The present reviewer can strongly testify that the author has fulfilled his purpose in an unusually charming and reasonable way. We especially urge those who have any responsibility for college students to have the book close at hand to be recommended and loaned freely. The book is attractively printed and bound. It is of a practical briefness. The literary style is of a very high standard. The vocabulary and phrasing show the author to be in wide and intimate touch with actual students and their spiritual questions and difficulties. Very modestly the author sketches his spiritual and intellectual pilgrimage from the "utter skeptic" to the "Anglo-Catholic." In a word, this little book is most commendably "different" among similar publications.

We should think it highly probable that a cheaper edition of the work may be called for, in order to facilitate an even wider circulation and use.

C. P. O.

THE DEVELOPMENT OF MODERN CATHOLICISM. By Wilfred L. Knox, M.A., and A. R. Vidler, M.A. Foreword by Frank Gavin, Th.D. (*Milwaukee: Morehouse,* 1933.) Cloth. Pp. xxi+320. $2.25.

A BOOK of importance in the theological world is provided by this work. Herein is traced the development of modern Liberal Catholic theology in the Anglo-Catholic Movement from Tractarian times. This American edition bears a foreword by Dr Gavin, and traces briefly but fascinatingly the progress of the Movement in this country. While the book is primarily of theological interest, it will be read with profit by all those who take an intelligent interest in Church thought.

W. E.

YOUTH AND THE CHURCH. By Leon C. Palmer, B.D. (*Milwaukee: Morehouse,* 1933.) Cloth. Pp. 217. $1.85.

FOR those concerned with the religious education, the social adjustments, or the moral guidance of adolescent youth, Mr Palmer has prepared a serviceable handbook. The crucial period known as adolescence he takes to extend roughly from twelve to twenty-five years of age. He examines in the light of modern psychology the characteristics of this time of life and the special problems that accompany it, and with full allowance for our present-day environment, he considers how these problems may be solved. It is clear that the author understands the young people of today and appreciates the strains and stresses to which they are subject. The chapter on their religious difficulties and the one on their attitude toward the Bible are worth particular mention. No familiarity with psychology on the part of the reader is presupposed; technical terms are defined in simple language. There is a bibliography.

W. T.

NOW I SEE. By Arnold Lunn. (*New York: Sheed & Ward,* 1934.) Cloth. Pp. viii+275. $2.50.

RESTORATION. By Ross J. S. Hoffman. (*New York: Sheed & Ward,* 1934.) Cloth. Pp. x+205. $1.50.

THE UNKNOWN GOD. By Alfred Noyes. (*New York: Sheed & Ward,* 1934.) Cloth. Pp. 383. $2.50.

THE writing of an apologia "is not the inevitable action of every new convert to (Roman) Catholicism," declare the publishers of these three books by recent converts. Be that as it may, they have

given us three apologiae that are head and shoulders above all others that have appeared in recent years. Arnold Lunn "was never . . . an Anglican in any proper sense of the term," and is chiefly remembered for his intense antagonism to the Roman Church, which has at last reached its inevitable conclusion. Professor Hoffman, who is Professor of History in New York University, traces his conversion from skepticism to faith in the Catholic Religion as the one thing capable of meeting the needs of humanity at large. As one would expect, Alfred Noyes has produced a very beautiful and individual sort of book. His readings in the great agnostics showed him the one Unknown God, worshipped unawares by every agnostic or atheist who could think at all. And at the same time came the gradual revelation of the reality of God through the mystery of beauty.

E. H. M.

MARIAN REBECCA HUGHES, Mother Foundress of the Society of the Holy and Undivided Trinity, Oxford. By R. Townsend Warner, C.B.E. (*Oxford: Printed at the University Press by John Johnson,* 1933.) Cloth. Pp. 32. 3 shillings, 6 pence.

MOTHER Marian Hughes is held in grateful memory, not only as the foundress of a distinguished order of nuns, but also as the first woman to take religious vows in the Anglican Church since the Reformation. Born in 1817 and professed in 1841, she died at the age of ninety-five at the convent in Oxford, which had been built largely through her finances and over which she had long ruled as Superior. This little book is nothing more than a sketch, but it touches interestingly, if briefly, on the early influences of Newman and Pusey upon the girl Marian, on the cholera epidemic in 1854, which disclosed Mother Marian's rare sympathy and rarer hardihood, and on her educational work and her work among the needy. Some personal reminiscences—not the author's—lend a relish of their own to the slight volume, which, with its attractive format, is appropriate for a gift.

W. T.

PUGIN. By Michael Trappes-Lomax. (*New York: Sheed & Ward,* 1932.) Cloth. Pp. viii+358. $3.50.

MUCH was written about Pugin during the nineteenth century, but most of it has been forgotten. An energetic and industrious mediaeval Victorian, Pugin sought no reward for himself but dedicated all his works to the glory of God. A revivalist of Gothic architecture, he was greatly misunderstood and received little credit for the architectural service he rendered. Perhaps this was partly due to his being converted to the Roman Catholic Church in, at that time, an ultra-Protestant country.

In his delicate childhood, he became mentally energetic in Greek, Latin, and Mathematics. He had also a natural skill in drawing, mostly caricature, which seems a significant talent. At fifteen, he sketched in Notre Dame de Paris, designed furniture for Windsor Castle, and built his own model theatre. At eighteen, with his unbounded energy and ability, he settled down to the work of his true calling—Gothic architecture.

Although considered somewhat theatrical in his way of doing things, it was his desire, one must feel, to render to God the beautiful. This caused him to be exacting in the ceremonial splendor of the Catholic services. And indeed, how appropriate Gothic structures are to solemn religious worship! How much more beautiful the Mass, when overhead are the great pointed arches, symbolical of hands in prayer.

Michael Trappes-Lomax has taken much of his tale from Ferrey—the friend and biographer of Pugin—and from other sources. Nevertheless, he has produced a fascinating study, and the book is well worth reading. It starts off like a novel, and then for a while becomes tiring, but from the middle to the end it is very interesting.

From Pugin's eccentricity, his charitable generosity to the poor and destitute, his devotion to the Church, the extent of his architectural labors—a list of which is given in the appendix—his untiring energy, and finally, the overworked brain ending in insanity and death, one can readily understand why he said, "I have done the work of a hundred years in forty."

C. J. R.

CANADIAN COWLEY. (Cowley-Bracebridge Press, 1935.) 15 cents.

THIS booklet of sixteen pages of text, with seventeen half-tone illustrations and an excellent two-page map, is put forth by the Fathers of the Canadian Province as a source of information concerning the life and work of the Society of St John the Evangelist in Bracebridge and the Muskoka missions. Set up and printed at their own press at the Mission House, the booklet sells for the very low price of fifteen cents (twenty cents post free).

REUNION. By the Rt Rev. Frank E. Wilson, D.D., S.T.D., Bishop of Eau Claire. (*Milwaukee: Morehouse,* 1934.) Paper. Pp. 14. 10 cents.

IT is most commendable that Bishop Wilson's elaboration of the Lambeth fourfold basis of reunion should be reprinted in tract form. His scholarly presentation should do much toward clearing the confusion of popular thought on this subject.

C. R. S.

THE ARMAMENTS RACKET. An Appeal to the Christian Conscience. By the Rev. P. E. T. Widdrington. (*Milwaukee: Morehouse,* 1933.) Paper. Pp. 26. 25 cents.

APPALLING, to say the least, are the facts that Father Widdrington reveals of the armament industry. Only concerted action by all Christians, it would appear, can rid the world of another maelstrom worse than that of 1914-18.

C. R. S.

A SHEED AND WARD SURVEY. (*New York: Sheed & Ward,* 1934.) Cloth. Pp. xii+426. $2.50.

THE publisher has dedicated this work to those who are sick of him. It consists of extracts from some sixty-one books published by Sheed & Ward. The volume is quite delightful in that it embodies a wide field of literature, such as criticism, philosophy and psychology, sociology, hagiology, theology, controversy, fiction, and so forth; and, although the writers are for the most part Roman Catholics, the work will appeal to Anglicans and other non-Romans as well.

W. E.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER DALE, S.S.J.E., 162 Hickory Street, San Francisco, California, or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we must rely for the accomplishment of any work that we undertake. No one,

therefore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

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